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BIOGRAPHY.

The following Sketch appeared first in the Evangelical Intelligencer, for the year 1807. Having been revised by a near friend of Col. BAYARD, it is inserted in the Christian's Magazine, with a good hope that it will prove both interesting and edifying to the reader.

A SHORT SKETCH OF THE LIFE AND CHARACTER OF
COL. JOHN BAYARD.

IHAVE often thought," says the celebrated author of the Rambler, " that there has rarely passed a life of which a judicious and faithful narrative, would not be useful. For not only every man has, in the mighty mass of the world, great numbers in the same condition with himself, to whom his mistakes and miscarriages, escapes and expedients, would be of immediate and apparent use, but there is such an uniformity in the state of man, considered apart from adventitious and separable decorations and disguises,

that there is scarce any possibility of good or ill, but is common to human kind. We are all deceived by the same fallacies, all animated by hope, obstructed by danger, entangled by desire, and seduced by pleasure."

In the life of him who is the subject of the following sketch, there is indeed nothing so pre-eminent as to claim the notice of the historian, or the grateful memorial of a nation. Yet it may truly be affirmed that in all his conduct, as well public as private, there was such a purity and elevation of principle; such a disinterested ardour and promptitude in promoting the public good, or in contributing to individual happiness, as commanded universal respect and esteem. His biography, therefore, may not only furnish materials for the gratification of his surviving friends, but for the benefit of society at large. But whatever good the *tenor* of his life may have a tendency to produce, it is the *closing scene* of it which forms the best comment on the principles he had professed; which, by adding a *death-bed testimony* to that of a consistent life, shows the inestimable importance of that Gospel which has "brought life and immortality to light," which proves with what a holy composure and triumphant joy, a real believer can behold the near and certain dissolution of his nature—how cheerfully he can part with what he has held most dear on earth, and with what transport rise on the wings of faith, to those "mansions of bliss reserved for the righteous, where they shall shine like stars in the firmament, for ever and ever."

COL. JOHN BAYARD was born on the 11th of August, 1738, on Bohemia manor, in Cecil county, and state of Maryland. His father, whose name was James, was the youngest of three brothers, who were all settled on adjoining farms, and lived with each other on terms of affectionate intimacy. They were all men of piety and worth, and highly respected in

the circle of their acquaintance. James, the father of Col. John Bayard, by adding commercial enterprise and industry to the cultivation of a farm, in a few years accumulated what, at that time, was considered a handsome estate. This, however, he did not long live to enjoy. Both he and his excellent wife, (whose maiden name was Ashton,) died early, leaving two sons, John and James, their only surviving children, to the care of more distant relatives. As his father had died without a will duly executed, John, the eldest son, became entitled by the laws of Maryland to the whole real estate. Such, however, was his affection for his brother, (who, although a twin, was the younger of the two,) that no sooner had he reached the age of manhood than he immediately conveyed to his brother, one half of the estate he had so inherited.

The two brothers received their classical education under the direction of the Rev. Dr. Samuel Finley, who at this time kept an academy of high reputation in Chester county, Pennsylvania; and who afterwards was chosen President of the College of New-Jersey. Having finished the elementary part of their education under Dr. Finley, they were removed to Philadelphia for the purpose of being put to business. Mr. John Bayard was put into the compting-house of Mr. John Rhea, a merchant at that time of considerable note. James, (father of James A. Bayard, Esq. at present a Senator of the United States from the state of Delaware,) preferring the study of physic, was put apprentice to the late Dr. Cadwallader. It was during his apprenticeship with Mr. Rhea, that the seeds of grace sown in the heart of Mr. John Bayard, began first to take root. With advancing age the growth increased, till in the lapse of successive years it produced those precious *fruits of righteousness*, which, in the course of his active and useful life, have abounded so much to his own honour, and to the benefit of all who were connected with him.

When the period of their several apprenticeships had expired the brothers entered into business with ardour, but more intent on doing good than on accumulating wealth. United as they had ever been, not only by birth and education, but by the closest ties of affection, they seemed resolved not to be disunited by their connexions in life. They married two sisters, the daughters of Mr. Andrew Hodge, a respectable merchant in Philadelphia. Margaret, the eldest sister, from her union with the eldest brother, became the parent of fifteen children, of whom seven only are at present living.

From the serious turn of mind which the subject of this memoir had acquired during his apprenticeship, he early became a communicant of the Presbyterian church, then under the charge of the Rev. Mr. Gilbert Tennent. Some time after his marriage he was chosen a ruling elder of this church, which place he filled for many years with zeal, reputation, and usefulness. During the several visits which the Rev. Mr. George Whitefield made to America, he became intimately acquainted with Mr. Bayard, and much attached to him. They made several tours together through, what were then, the American colonies, always returning better pleased with each other. So much, indeed, was Mr. Whitefield attached to the Bayard family, that he often expressed a wish to have his remains deposited in their family burying-place at Bohemia, should it be his lot to die in America.

On the 8th of January, 1770, Mr. Bayard lost his only brother, Doctor James A. Bayard, a man of promising talents, of prudence and skill, of a most amiable disposition, and growing reputation. This was a shock which his affectionate heart could with difficulty sustain. As he had loved his brother with the tenderest affection, he lamented his decease with the most sincere grief. The violence of his sorrow

at first, produced an illness which confined him to his bed for several days. By degrees it subsided into a tender melancholy, which, for years after, would steal across his mind, and tinge his hours of domestic intercourse, and solitary devotion with a shade of pensive sadness. The current of his affection after the decease of Dr. Bayard, naturally flowed in kind attentions to his widow and children, who wanted nothing which the purse, the counsel, or the friendship of the surviving brother could impart. About four years after this afflictive event, Mrs. Bayard followed her excellent husband to the grave. The subject of this narrative immediately adopted his brother's children, and ever after educated them as his own.

At the commencement of the late revolutionary war, which terminated in the independence of these American States, Mr. Bayard took a very active and decided part in favour of his country. He was at first chosen a captain, then major, and finally colonel of the second battalion of the Philadelphia militia. At the head of this corps he marched to the assistance of general Washington, at the close of the year 1776, and was present and engaged at the battle of Trenton. When the army retired to winter quarters, the militia were allowed to re-visit their homes; at which time Colonel Bayard had an opportunity of returning to the bosom of an affectionate and anxious family. The alarm which had been spread in the city of Philadelphia, by the apprehension of British depredations, induced Col. Bayard to remove his family a few miles into the country, out of the way of immediate danger. He himself having been elected a member of the Council of Safety; then of the Legislature, (of which for many years successively, he was chosen Speaker,) was much absent from home, and ardently devoted to the discharge of his public duties.

In the autumn of the year 1777, the British forces,

after landing at the head of Elk river, and obliging the American army to retire before them, crossed the Schuylkill and took possession of Philadelphia. On the main road, which the British pursued, Col. Bayard had placed his family. At the approach of an enemy they were compelled to flee, and found an asylum under the hospitable roof of Mr. Andrew Caldwell, at Pottsgrove, where they continued for more than six weeks. During this time Colonel Bayard was at Lancaster, in Pennsylvania, attending the Legislature of the state. Here a circumstance occurred which displayed a gratitude, as unlimited and sincere, as it was extraordinary; and as honourable to the heart that could feel, as to the character that could inspire it. It was reported that Colonel Bayard's house on the Schuylkill, with all his effects there, had been destroyed by the British army, and that his servant who had the charge of a great part of his personal property, then vested in public securities, had gone off with it to the enemy. Mr. William Bell, a gentleman who had served his apprenticeship with Colonel Bayard, and who had by industry accumulated a property of several thousand pounds, hearing this report, and believing it to be true, not only offered, but insisted that Colonel Bayard should accept the one half of his estate, with no other condition than that it should be repaid when convenient. Happily the report was without foundation, and no necessity existed for deciding on the acceptance of this generous offer. It is due, however, to the character of the worthy Mr. Bell to say, that neither before nor since the incident mentioned above, has he ever omitted any opportunity of evincing the highest respect and the warmest attachment to the person and memory of his deceased friend and benefactor.

As there was reason to conclude that the British army intended to hold Philadelphia, as a permanent station, Colonel Bayard found it necessary to place

his family more out of danger, and further from the enemy. Accordingly he removed them, in the spring of 1778, to his native place on Bohemia manor. But the evacuation of Philadelphia by the British in the summer, allowed Colonel Bayard to return with his family to the city, the ensuing autumn.

In the year following, the government of Pennsylvania, in consideration of his zealous and active services, offered Col. B. the place either of state treasurer, or city auctioneer. He chose the latter, as affording a prospect of the best support to a numerous, expensive, and increasing family.

On the 13th of April, 1780, the wife of his youth was taken from him by death, in the fortieth year of her age, leaving to his care a large family of children, many of whom were too young *rightly to estimate* the loss they had sustained. His widowed heart was deeply affected by this loss; but the consolations of religion, and the habits of resignation to the divine will, which he had early acquired, supported him under this afflictive change. In the decease of so faithful and affectionate a wife—of so kind and watchful a parent, the whole family and circle of relations sympathized in his distress. They knew her value, and with unaffected grief, mourned her departure. Her good sense and discretion, her affectionate disposition and conciliating manners, made her the ornament and delight of domestic life. Devoted to the care of her family, ever happy in the exercises of devotion and the offices of charity, her life was tranquil, exemplary, and useful. As well by her instructions as her example, she

“Allur'd to brighter worlds, and led the way.”

The interest of a large family, consisting in part of small children, rendered it expedient that Col. B. should not long continue in the comfortless state of a widower. Accordingly in the year 1781, he paid his

addresses to Mrs. Mary Hodgden, widow of Mr. John Hodgden of South-Carolina, to whom he was united on the 5th of May, in the same year. No connexion could afford a fairer prospect of long continued happiness than the one he had now made. But, (so precarious is the tenure of every temporal enjoyment!) it was his lot to pass but little more than four years in an union with this excellent woman. She died on the 13th of August, 1785, very suddenly, in the fortieth year of her age, leaving one child "orphaned at its birth," but which soon followed its mother, to "the house appointed for all the living." Their remains were deposited in the same grave.

Thus was Col. B. once more reduced to the solitary state of a widower. This reiterated loss was severe as it was unexpected, and the melancholy event induced a deep depression on his mind. By the intrigues of party, he had, some short time before, been removed from the place of city auctioneer. Hence he had not the avocations of business to relieve the sorrows of a wounded heart. He believed his own dissolution to be near at hand, and under this impression arranged his temporal affairs. It pleased heaven, however, to prolong his valuable life, and to vary the scene of his subsequent usefulness. In the autumn of the year 1785, he was appointed a member of the old congress, then sitting at New-York. Here he repaired, attended by his eldest daughter; and had the consolation of passing those hours which were not allotted to public business, chiefly in the family of his respected friend and father-in-law, the Rev. Dr. Rodgers, where he and his daughter were received as inmates.

The following year having been left out of the delegation to congress from the state of Pennsylvania, his spirits were greatly depressed, chiefly from the want of some occupation, calculated to engage his active mind.

In the spring of 1787, he retired to Germantown, with his family. His time here was passed chiefly in attending to a small garden; varied with occasional society and reading. Feeling himself, however, extremely solitary in a single state; and perceiving that his family suffered much from the want of a female head, he once more determined to unite himself in the bonds of matrimony. His attentions were directed to Miss Johannah White, daughter of Anthony White, Esq. of New-Jersey, which proving agreeable, they were married on the 29th of November following.

After passing the winter in Philadelphia, he removed the ensuing spring to New-Brunswick as the place of his settled residence. Here he studied to unite public usefulness with private happiness. He was successively elected mayor of the city, judge of the Court of Common Pleas, for the county of Somerset, and a ruling elder of the presbyterian church in this place. While mayor of the city, he happily planned and superintended the execution of several valuable improvements, which will long remain monuments of his enterprise, his diligence, and disinterested zeal for the public good.

As a judge, he presided for nearly ten years in the Court of Common Pleas, with honour to himself, and advantage to the country. As an elder of the church, he served it with singular attention and fidelity, till the close of life, as a constant representative at the General Assembly, and in its inferior judicatories.

In the spring of the year 1788, we have seen Col. Bayard, with his family, quitting the city of Philadelphia for that of New-Brunswick, in New-Jersey. He was determined to this measure, in a great degree, by the dissolution of his former political connexions, in consequence of the publication of the new constitution of the United States. Having embraced what was termed the federal side of the question,

which most of his political friends in Pennsylvania were opposed, he thought new connexions might be formed in another state at less expense of feeling, and with less sacrifice of personal independence.

Associated with this, were other considerations arising from inclination and habit.

Having quitted commerce soon after the commencement of the revolutionary war, and engaged in the desultory duties of public life, he felt himself strongly averse from returning to the labours of the counting-house ; he believed also the income of his property adequate to the support of his family, and to that assistance which his children might expect on their commencing business. Impressed also with the opinion that it was too late in life for him at the age of fifty to engage anew in any branch of business ; persuaded likewise that his life would suddenly and shortly come to a close, and that the remains of it should be occupied in the duties of devotion, and the offices of charity, he gave up his residence in a state and city where he had passed many years, respected, useful, and happy. A few years after his removal to New-Brunswick, he erected a handsome and commodious dwelling-house. In superintending the improvements around him, and in cultivating several lots of ground which he had purchased in the vicinity of the town, he found employment and recreation ; but much of his time was given to the promotion of useful public improvements. Indeed, no employment so accorded with his taste and inclination as that which contributed to the service of the public, or the church ; of charitable or literary institutions. In avocations of this nature ; in the enjoyment of as many of the felicities of life as fall to the lot of ordinary mortals ; in the daily exercise of resignation and obedience to the will of heaven ; of active kindness and good will to his fellow-men, his days passed in a noiseless and placid tenor. His health suffered few in-

terruptions for any length of time. He was subject to severe attacks of acute diseases, but although on many occasions he thought they would prove fatal, their effects were not lasting. From his plethoric habit of body, he was in constant expectation of terminating his days by an apoplexy. In the autumn of the year 1804, he experienced such a giddiness in his head, accompanied with a severe stricture around it, that he thought the hour of his dissolution at hand. Often during this illness, when he arose in the morning, he expected not to witness the close of the day, and when he lay down at night, he thought it extremely doubtful whether he would survive till morning. Of this event, however, he appeared to have no dread, although it impressed a seriousness on his mind and manners, yet it did not materially depress his spirits.

Frequently in his family devotions, he would bless God "that he was not to live here always," and often expressed his deep conviction of the total insufficiency of all earthly enjoyments to satisfy the desires of an immortal spirit.

During the last year or two of his life, he had often complained of a pain in his side, which, although not acute, was troublesome. While attending the General Assembly of the Presbyterian church which assembled in Philadelphia, in the month of May, 1806, he found himself much affected by this complaint. He had not health sufficient to enjoy the society of his friends; but during the hours of business, he was so animated by his concern for the church, that he was enabled to discharge the duties of his appointment. On his return to Brunswick, his health appeared to be improved; he recovered his florid complexion, and resumed his usual avocations with his wonted zeal and interest. Through the summer he would sometimes speak of his decease as an event which he considered as by no means

remote, but one which he rather desired, and for which he seemed perfectly prepared.

In October he attended, as usual, the court of common pleas for the county of Somerset, and soon after, the synod of the presbyterian church that met at Newark. At this time he took a severe cold, which apparently hastened the disease which in a few weeks terminated his life.

In the beginning of November, the company incorporated for the purpose of erecting a bridge over the Rariton at New-Brunswick, were obliged by law to lay before the state legislature a statement of their accounts for the preceding ten years. The discharge of this duty devolved on Col. Bayard, as treasurer of the company. His health was so infirm, however, as rendered his attendance at Trenton somewhat hazardous; but his desire to fulfil his duty, and the opinion of his physician that a little excursion might be salutary, induced him to undertake it. The weather proved unfavourable, and this exertion was materially injurious to him. From this period his strength declined. The pain in his side increased, and his friends began to be alarmed at the progress of his complaint. It had now made such progress, that he was unable to sit up for any length of time, or take any share in the intercourse of society with his family and friends. During this illness he indulged himself in often thinking and speaking of his deceased brother; and one night, awaking from sleep, and extending his arms, he exclaimed, "My dear brother, I shall soon be with you." Finding his strength decline fast, his views were directed continually to his heavenly home. He had arranged his temporal affairs two years prior to this period, but some changes in his family rendered some alterations in his last will adviseable. These were delayed in expectation of his eldest son from Philadelphia. On his arrival the proposed alterations were made,

and the will signed on the 27th of December. Immediately after this solemn act, though now much enfeebled, so as scarcely to be able to converse on any subject, he took the opportunity of addressing two of his sons, the only persons then present, in substance as follows. "My dear children, I have been wishing for an opportunity of declaring my present views, and of bearing a testimony for my Redeemer before I was taken from you. I have been praying that God would enlarge my heart and give me freedom to speak a word in his behalf. You see me now just at the close of life; I have taken my leave of the world, and am ready to depart. I have no wish to live. Death has no terrors to me. What now is all the world to me? I would not exchange my hope in Christ for ten thousand worlds. I once entertained some doubts of his divinity; but, blessed be God, these doubts were soon removed by inquiry and reflection. From that time my hope of acceptance with God has rested on his merits and atonement. "Out of Christ God is a consuming fire." While he expressed these sentiments with an unusual glow of feeling, the entrance of a friend put an end to this pious address. On the next and following day he appeared so much better, that two of his sons, who resided at a distance, thought they might safely return home. But such was the rapidity of his decline in the course of the following week, that before the close of it they were again summoned to his bedside. His strength rapidly forsook him. He had for a length of time taken but little nourishment, and this little not from inclination, but merely from a sense of duty. On the last Sunday he had expressed a wish to have the prayers of the congregation of which he was a member, that he might be perfectly resigned to the will of God either in life or in death. On this Sunday, the 4th of January, the prayers of the church were requested, that in his last moments,

this servant of God might experience such light and consolation from above as would sustain his faith and patience in his last trial, and so to animate his hope as to encourage and console those who should be witnesses of it. Never did prayers appear to be more distinctly answered. From this time his mind possessed an elevation and clearness, his heart a glow of feeling, and his tongue a freedom of expression, which he had not experienced since the first of his illness. In the possession of these blessings, it was remarked to him, that such had been the particular petitions offered for him, and that it was believed to be an answer of prayer; "I believe it," he replied, "I thank my friends for their prayers."

Sitting up in his bed this day, on more than one occasion he expressed, in the most affecting manner, his faith in God, his gratitude for past mercies, and his trust in the merits of his Redeemer.

Monday, January 5th. Early in the morning, after a rest of some hours, he awoke in great pain. About ten o'clock he obtained relief. His mind seemed to be lucid and composed. Looking up, and seeing his wife and children around his bed, he expressed himself nearly in the following words: "Oh my dear children, my dear wife! I shall soon be at rest: I shall soon be with my God. Oh glorious hope! Blessed rest! How precious are the promises of the Gospel! It is, indeed, a glorious Gospel. It is the support of my soul, in my last moments. I had always thought that I should be taken off suddenly; but it hath pleased God to try me with a long and painful illness. It has been very painful; but I hope I have borne it with patience. Pray for me, my dear children, my friends, that my faith fail not."

After a short pause, he resumed: My dear children,

_____"the partners of my blood,
How you divide my wav'ring mind,
And leave but half for God."

WATTS.

"Oh, how is my heart impressed with gratitude to God for having given me such dutiful and affectionate children! Live in peace and friendship with each other when I am gone. Blessed Jesus! have mercy on me; Oh come quickly; Merciful God! how good art thou; I am an unworthy creature, but thou art a kind friend and father."

At another time, while sitting up supported by his two daughters who attended him through his last illness, holding one of his sons by the hand, and looking intently in his face, he said, "My christian brother!" then turning to his daughters, he continued, "You are my *christian* sisters, soon will our present ties be dissolved, but more glorious bonds"—Here his voice and strength failed him, but his looks and arms directed towards heaven, expressed more than words could do, the pleasure he enjoyed from the prospect of meeting his beloved earthly connexions in a better world.

Through the day awaking from a drowsiness occasioned by laudanum, administered to allay his pain, he repeatedly expressed his confidence in his Saviour, and his delightful anticipations of eternal happiness. Often he would say in a low voice, unconscious of being heard by any one, "Blessed Lord! Merciful Saviour! thou art my hope and trust. Come, Lord Jesus, come quickly; but oh, thy will and not mine be done."

In the evening, his respected friend and physician, (Dr. Scott,) held a short conversation with him, at which time his mind appeared to be calm and collected. The doctor inquired of his patient whether he was quite resigned to the divine will. "Perfectly, perfectly," was the reply. But on his patient's suggesting some apprehensions of the pain attending the last struggles of nature; the doctor remarked, that he thought there was seldom much pain in death. "Ah," said the dying saint, "there are none who

return from the unseen world to inform us on that subject." He had the most deep and solemn apprehensions of this serious hour in the midst of his brightest anticipations of future glory. During the night he enjoyed his rest without much pain. Once awaking, he expressed his anxiety to depart and be with Christ; after which he exclaimed:

"Oh glorious hour! Oh blest abode!
"I shall be near and like my God."

Tuesday, Jan. 6th. Through the day his fever was occasionally high, during which time his reason was not perfectly clear, but his soul seemed constantly engaged in prayer, which often broke forth in audible ejaculations. He complained of severe pain, yet never uttered a repining word. Seeing his wife and daughters near him, he tenderly and repeatedly kissed them, addressing them at the same time in terms the most affectionate and consoling.

Awaking about midnight, he appeared to be conscious of his approaching decease, and spoke of it as a most desirable event. He was asked by one of his daughters whether he would be pleased to hear a hymn repeated. On his expressing his assent, she repeated the following beautiful and very apposite hymn from Logan:

The hour of my departure's come,
I hear the voice that calls me home:
At last, oh Lord! let trouble cease,
And let thy servant die in peace.

The race appointed I have run,
The combat's o'er—the prize is won,
And now my witness is on high—
And now my record's in the sky.

Not in mine innocence I trust,
I bow before thee in the dust;
And through my Saviour's blood alone,
I plead for mercy at thy throne.

I leave the world without a tear,
Save for the friends I held so dear:
To heal their sorrows, Lord descend,
And to the friendless, prove a friend.

I come, I come, at thy command;
I give my spirit to thy hand;

Stretch forth thine everlasting arms,
And shield me in the last alarms.

The hour of my departure's come,
I hear the voice that calls me home :
Now, oh my God ! let trouble cease ;
Now let thy servant die in peace.

In the course of this day a rapid change took place. His food for several days had been of the lightest kind. When he was urged to take some nourishment, he would at first refuse it, saying, "It only prolongs my pain;" but on further solicitation, he said, "If it is my duty, I will take it."

In the night, during one of his intervals of ease, he said, "My dear children, you have been very dutiful and affectionate to me. May God bless you all; live in peace, and the God of peace be with you." He then exclaimed, "My God, my everlasting all! thou art my portion and my hope: Come, Lord Jesus; Oh come quickly."

Wednesday, Jan. 7th. Through the last night he was composed, but on two or three occasions appeared to be in extreme pain. About six o'clock, the last convulsions of nature seemed to be hastily approaching. He was raised up in bed, and some liquid food was offered him; he took it evidently from a sense of duty, but asked for some "pure water" in preference. Having drank, he was asked, "how he felt now?" "Tolerably," he replied; then extending his arms, "My dear children, said he, "now take a last farewell; do not question me any more; let me die in peace. Kiss me for the last time." Having kissed those who were near him, he continued, "Amen; farewell; even so come, Lord Jesus! Lord Jesus, receive my spirit."

A little after eight o'clock, though very languid and exhausted, he was able with support to sit up in bed. His sight was now so far gone that he was no longer able to recognize any object around him, yet his soul seemed to be fervently engaged in prayer.

He was overheard at times to say—"The conflict is just over; Lord Jesus, receive my spirit; dear Lord, why so long? Oh come quickly!"

His strength continued to fail rapidly, yet the powers of his mind were clear. From the state of his pulse his physicians thought he might yet live for some days. In the course of the night, he had once or twice inquired if his eldest son, who was hourly expected from a distance, "had yet arrived;" but in the morning, from the loss of his sight, he was not able to distinguish him from his other children. Through the morning his afflicted friends and neighbours surrounded his bed, silent witnesses of his approaching decease, without the power of yielding him any essential aid. A little before one, by advice of the physicians, the female relatives were persuaded to remove into an adjoining chamber, when the last struggles of expiring nature commenced. They were short, but severe. About a quarter after one, his enlarged and pious spirit winged its flight to heaven; while, with the last breath that escaped from his dying lips, he was heard to exclaim, "Lord Jesus, Lord Jesus, Lord Jesus!"

Such was the closing scene in the life of this just and good man; this "Israelite indeed in whom there was no guile." As he had through life loved his divine master, with uncommon ardour, and had served him with distinguished zeal, he was not left in darkness, or in doubt at his last hour. Of his social and christian virtues, the world have had many proofs; but how affectionate and impressive were the last words he addressed to his afflicted relatives; what ardent attachment to his Redeemer; what profound resignation to the divine will; what uniform patience amidst acute pain; what a holy solicitude after a better life, shone forth in his expiring moments, those only know who witnessed this mournful, yet consoling—this afflictive, yet triumphant, exchange of time for eternity!

On Friday, the 9th of January, his remains were interred in the burying-place adjoining the church at which he had been accustomed to worship, followed by the most respectable inhabitants of New-Brunswick. On the Sunday following, a very impressive discourse, on the affecting occasion, was delivered by the Rev. Mr. Joseph Clark, to a numerous audience, who freely mingled their tears with those of his afflicted family. From this discourse the character of the deceased will be taken, drawn from an intimate acquaintance with his life, his habits, and disposition. The subject of Mr. Clark's sermon was *liberality*; from a persuasion that this was the leading trait in the character of his departed friend. But, in the conclusion of his sermon, he takes a rapid survey of other traits in the character of the deceased, perhaps not less deserving of attention. "Formed," says Mr. Clark, "for active usefulness, his chief delight ever appeared to be in *doing good*. Did he lead the patriotic bands of his country? It was with the noble aim of repelling aggression; of rescuing his country from the most abject subjection, and of shielding her from burdens too oppressive to be borne by freemen. Did he preside in the public councils, and the courts of justice? It was his constant endeavour here to give energy to the principles of law and order, and to maintain the dominion of morals, truth, righteousness, and peace. Did the interests of literature in our country call for a zealous patronage? He stood forth its devoted friend. Long and faithfully did he toil to nourish its infant and suffering institutions. The interests of religion, warmed and engaged every faculty of his soul. He had felt its quickening power; he knew its vast importance to man. For the good, the present and eternal good of his fellow-men, he ardently desired to see its truths prevail, and its sacred influence to be felt. From such motives he was ever ready, in the

most liberal and active manner, to aid whatever promised to extend the empire of religion. He assisted in the various councils of the church, to which he was often called. Here he was always among the most zealous to preserve the purity of gospel truth, and to promote the peace and prosperity of Zion. His hand was ever open to assist the needy, and both his time and purse were ever devoted to institutions of charity and public good. No ostentation marked his deeds of charity. Often in the most private and delicate manner has he relieved the wants of the necessitous, and wiped away the tear of distress. In all his intercourse with society, his candour and gentleness, his open look, his affectionate manners, conciliated esteem and affection, while his good sense, integrity, and benevolence, commanded the respect of his numerous acquaintance."

Over his remains, interred in the church yard of the Presbyterian congregation at New-Brunswick, a marble stone has been placed, with the following inscription, drawn by a friend who knew him intimately, and esteemed him highly.—

**THE TOMB OF
JOHN BAYARD,**

Formerly a citizen of Philadelphia; lately of this City.

BENEVOLENT, LIBERAL, PATRIOTIC,

He was called by his Country to her first offices. His Integrity and
Zeal justified the choice.

EMINENT FOR EVERY SOCIAL VIRTUE,

He possessed the esteem of all who knew him.

Kind, Gentle, and Affectionate as a Husband and a Father,

He enjoyed the confidence and love of a numerous family, who now deplore
their loss; and whose affection rears this Monument
to his revered memory.

Devoted to the Religion of Jesus,

He was long a distinguished member of his Church.

An ardent Friend of Youth,

He zealously promoted the interest of Learning.

Works of Piety, of Charity, and Benevolence, were his delightful and
daily employment.

BUT HIS HOPE WAS IN THE REDEEMER.

Full of this hope, he departed hence in Triumph, on the 7th day of
January, 1807,

In the 69th Year of his Age.

RELIGIOUS INTELLIGENCE.**FOREIGN.**

Memoir relative to the translations of the Sacred Scriptures; to the Baptist Missionary Society in England, dated Serampore, Aug. 14, 1807.

(Continued from page 283.)

16. The *Chinese*. In no language has the care of providence over the translation of the divine Word more eminently appeared, perhaps, than in this. So effectual indeed has it been, that this version, which once appeared to present almost insuperable difficulties, is now brought into a course, which in the exercise of diligent and patient application, seems to render it nearly as certain of accomplishment as any of the others. *Mr. Lassar* is steady and diligent, and through divine goodness we have been enabled to advance in the translation to the middle of Luke. The lads who with Mr. Marshman have engaged in the study of the Chinese, have applied to it with constancy and diligence, and their proficiency has been such as could scarcely be expected from those more advanced in years: so great indeed as to encourage the hope of the work being continued by the assistance of native Chinese, should any unforeseen circumstance deprive us of our present able teacher.—The helps afforded in the work have been very great. Among these are to be reckoned a learned Chinese, with whom the lads can converse pretty freely in his own language, and a valuable collection of Chinese books to the amount of nearly 300 volumes; including among others, two editions of the works of Confucius; that is one of the simple text, and the other the text with the addition of a commentary. This work the lads are now reading and committing to memory, after the manner of the Chinese. But a more valuable acquisition is that of three different Chinese Dictionaries; viz. a small one in four volumes 12mo. said to be in most general use

in China; another in fourteen volumes 12mo. and a third is the Imperial Dictionary in thirty-two volumes 12mo. compiled many years ago by command of the Emperor Konghi. This is the standard dictionary in China, and is said to include every Chinese character, both ancient and modern. When these dictionaries are completely accessible, a period by no means distant, it will in due time be in our power to examine the translation with a degree of accuracy, almost equal to that with which the English has been examined. Furnished with these invaluable helps, we are enabled to advance with a degree of pleasure, both in the acquisition of the language, and in the translation. *Printing* in this language is very far from being impracticable with us; nor is the expense likely to be very great, especially if, as we have reason to expect, we should be favoured with a brother from England skilful at engraving in wood. The patterns of the letters can be given here with accuracy; and through the cheapness of labour in Bengal, it is probable that the Chinese Scriptures may in process of time be printed to nearly as great advantage at Serampore as at Canton or Pekin.

17. Providence has also given us an opportunity of entering on another work of this nature. It has pleased the God of mercy to open a door for us into the *Burman* empire, and therewith to afford us an opportunity of translating his Word into the language of that extensive and populous country. A native of Rangoon has been obtained, who is acquainted with Hindoosthanee as well as with his native tongue; by whose assistance a translation of nearly the whole of Matthew has been effected, which our brethren, Chater and F. Carey, about to depart thither, will be able to take with them, and improve themselves in the knowledge of the language, even by correcting its defects.

We are also preparing a fount of Burman types: their written character, (for they have at present no printing among themselves,) is distinct and beautiful, and moderate in size. We have reason to hope therefore, that providence is opening a way for the introduction of the sacred Scriptures into that country, in a form intelligible to the inhabitants, and not enormous in its expense.

18. Thus, dear brethren, we have laid before you a plain and brief statement of the progress of these translations, in which divine providence has called us to engage. You will perceive that of the twelve here mentioned six are in the press, and the other six advanced as far as the third Gospel; and that of those in the press, a second edition of the New Testament as well as three volumes of the Old, has been printed in one; in two more the Gospels nearly completed, and in the other three, nearly the Gospel of Matthew; that in the greater number of these translations, the work has been rendered easy by the affinity of the different languages; and those of peculiar difficulty, such helps have been unexpectedly furnished by divine providence, as the work seemed to require.

19. On the whole, we are abundantly encouraged; and through the increasing assistance with which God is favouring us in the study of these different languages, from brethren added to the mission, and the rising branches of the family, are ready to indulge the hope that under the divine blessing, this work will be carried forward, not merely to the completion of a first edition, but through successive ones, till the Word of God, in its pure and genuine form, pervade all the countries around us.

20. We lay this before our brethren in Christ, with peculiar pleasure and confidence; because the experience we have had in the work, has solidly convinced us that we are not entreating their support to an impracticable scheme, nor inviting them to adopt plans, which present the idea of expense undefined and unknown. On the contrary, we are happy to lay before them not only a faithful account of the monies received and expended in this work, but also a rough statement of the probable expense attending its full completion. It may not be improper, however, first to notice the article of Types.

21. It will be obvious to you, that in the present state of things in India, it was in many instances necessary to cast new founts of types in several of these languages. Happily for us, and India at large, Wilkins had led the way in this department; and by persevering industry, the value of which can scarcely be appreciated, under

the greatest disadvantages with respect to materials and workmen, had brought the Bengalee to a high degree of perfection. Soon after our settling at Serampore, the providence of God brought to us the very artist, who had wrought with *Wilkins* in that work, and in a great measure imbibed his ideas. By his assistance we erected a letter foundery; and although he is now dead, he had so fully communicated his art to a number of others, that they carry forward the work of type casting, and even of cutting the matrices, with a degree of accuracy which would not disgrace European artists. These have cast for us two or three founts of Bengalee; and we are now employing them in casting a fount on a construction which bids fair to diminish the expense of paper, and the size of the book, at least one fourth, without affecting the legibility of the character. Of the Deva Nagree character we have also cast an entire new fount, which is esteemed the most beautiful of the kind in India. It consists of nearly 1000 different combinations of characters, so that the expense of cutting the patterns only, amounted to 1500 rupees, exclusive of metal and casting.

22. In the Orissa we have been compelled also to cast a new fount of types; as none before existed in that character. The fount consists of about 300 separate combinations, and the whole expense of cutting and casting, has amounted to at least a thousand rupees. The character, though distinct, is of a moderate size, and will comprise the whole New Testament in about 700 pages octavo, which is about a fourth less than the Bengalee. Although in the Mahratta country the Deva Nagree character is well known to men of education, yet a character is current among the men of business which is much smaller, and varies considerably in form from the Nagree, though the number and power of the letters nearly correspond. We have cast a fount in this character, in which we have begun to print the Mahratta New Testament, as well as a Mahratta dictionary. This character is moderate in size, distinct and beautiful. It will comprise the New Testament in perhaps a less number of pages than the Orissa. The expense of casting, &c. has been much the same.

23. We stand in need of three more founts; one in

the Burman, another in the Telinga and Kernata, and a third in the Seek's character. These, with the Chinese characters, will enable us to go through the work. An excellent and extensive fount of Persian we received from you, dear brethren, last year. The expense of these founts of types we have not thrown on the fund for Translations; as we sometimes use them for other purposes, we could not feel ourselves justified in charging this expense to a fund which, as it is subscribed solely for the sake of Translations, common probity requires, should be sacred to that work alone.

(To be continued.)

FROM THE RELIGIOUS MONITOR, FOR JANUARY, 1810.

OTAHEITE.

WE are extremely concerned to state, That from letters received by the Directors from Huaheine, an island in the South Sea, and from Sydney, New South Wales, it appears, that in consequence of a very serious war, which had broken out in Otaheite, the greater part of the Missionaries for their safety, had thought it necessary to retire to a neighbouring island, about 16 leagues distant, where they were received in a friendly manner; some of them having visited that island before. Four brethren, however, continued at Otaheite; but were expected to follow them.

The Letter from the Missionaries is very short; being written immediately on their arrival at Huaheine, in the midst of their hurry in landing their goods, and the vessel being on the point of departure.

Extract of a Letter from the Society of Missionaries to the Directors.

Huaheine, Nov. 12, 1808.

Honoured Fathers and Brethren,

— You will, perhaps, at first sight be ready to inquire into the cause of this being dated from Huaheine.

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We are sorry that time and circumstances will not allow us to enter into particulars.

' The cause of our removal is a serious war in Taheite; and that, such as will, in all probability, end in the dissolution of Pomarre's government, and the total overthrow of his authority.

' We arrived here yesterday, and are just now getting our things on shore; and the vessel is ready to sail. We hope soon to find an opportunity to relate minutely the circumstances which led to our removal to this island. Four single brethren, viz. Hayward, Scott, Nott, and Wilson, are still at Taheite; but may soon, probably, join us here.

' The chiefs of this island received us kindly. Should we meet with encouragement, and some more Missionaries come to join us, we may, perhaps, attempt a Mission at Ulitea, under the protection of Tapoa.

' Praying that the Lord may over-rule this unexpected event, and to us painful dispensation, for the further good of the Missionary cause, we remain, &c.

' JOHN DAVIES,

' For the Society of Missionaries.'

This event, discouraging as it may at first sight appear, may eventually prove, as the Missionaries themselves intimate, the means of more extensive advantage to the South Sea Mission. Providence has now separated the Missionaries; and, as it was in the beginning, when the brethren, scattered by the persecution at Jerusalem, went to various other places, preaching the word,—so, we hope, these brethren, having long laboured among the Taheitans with little apparent success, may now find a people prepared of the Lord, in some of the adjacent islands, more ready to receive the word of life and salvation.

When the war broke out, the brig Perseverance, from Sydney, in New South Wales, was in the bay of Matavai: she was detained 48 hours by the earnest request of the Missionaries, and took them with their property, on board. They left Otaheite about noon, November 10; and anchored in the harbour of Huahine, about noon the next day.

A letter from the Missionaries, dated that day, to Mr. Campbell, of Sydney, one of the owners of the brig Perseverance, has the following passage:—

“ You will observe that this is dated from Huaheine; a dangerous rebellion having taken place in Taheite, we were under the necessity of availing ourselves of the assistance of the Perseverance, to remove most of us to this place. The detention of the vessel for 48 hours, and our passage hither, you will learn from Mr. Keirumgurrd’s, (the captain,) papers. The charges, &c. we leave to the owners of the vessel, who who will have to judge of all the circumstances; and, we doubt not, will be actuated by motives of justice, humanity, and honour.”

By another letter from Mr. Campbell, dated Sydney, New South Wales, March 4, 1809, we find, that the owners had the goodness to decline making any charge for their passage: but he adds, ‘ I am extremely concerned for the loss of the Paramatta, that sailed from this port about a twelve-month ago; by which conveyance supplies were sent to the Missionaries, which amounted to 165 l. as stated in my last and present account.’

The Missionaries, however, received some few necessities from the brig Perseverance, with a caboose for cooking their food. Further particulars may be expected by the first opportunity; and we cannot but indulge a hope, that, under the direction of infinite wisdom and goodness, all the ‘ things which have happened, have fallen out for the furtherance of the gospel in the southern islands.’

*Society for Promoting Christian Knowledge.*

THE report of this Society, for the year 1809, has just been published. It is preceded by a Sermon, preached on the first of June last, by the Rev. Charles Daubeny, L. L. D. Archdeacon of Sarum. Almost the only part of the Report that is new, is the “ Account of the Society’s Protestant Missions in the East Indies for the Year 1808.” This venerable society enjoys the

glory of being the first, and, we may add, the most successful labourers, in this important part of Christ's vineyard ; and we feel our minds cheered and elevated as we contemplate, not only the good already accomplished by their means, but the prospects of further good which the account before us furnishes. We proceed to give an abstract of it.

A letter from Mr. Pœzold states, that at Vepery, Negapatnam, and Pullicat, 41 Malabar, and 70 Portuguese, and other European infants, and nine Malabar adults, were baptized in the course of the year; and that the number of communicants had been 97 of Malabar, and 158 of Portuguese or other European extraction.

Mr. Kolhoff, in a letter dated Tanjore, 8th October, 1807, informs the society that he continued endeavouring to fulfil the important duties of his station. Besides the usual duties of preaching to the English and Tamul congregations on Sundays, and visiting the sick, he had been careful to see the children in the school, and the Catechumens, duly instructed in the truths of Christianity; and he had reason to think that those instructions had been productive of much good. "Several persons," he adds, "of HIGH CAST among the Catechumens, who had been instructed, and had observed the pious and good behaviour of Christians living amongst them, had been awakened and induced to embrace Christianity, and had been admitted into the congregation by holy baptism. They had gladly received the instructions delivered to them; and Mr. Kolhoff had had great reason to praise God for the ample proofs they had given, that they had not embraced Christianity on wrong motives, but from a sincere desire to secure the salvation of their souls. The ill-will and contempt shown to them by their heathen relations, had not been able to shake their constancy. They were not ashamed to confess that they were Christians; and they endeavoured to show themselves to be such by a Christian life and conversation. It would have been a source of comfort, had he been enabled to say this of every native Christian amongst them. To prevent the accumulation of mere nominal Christians, the most scrupulous care was taken

not to admit any into the congregation, who appeared to have unworthy views; and he often inculcated amongst the Catechumens, that as the benefits which they would receive by giving a due reception to the truths of the Gospel, were very great, so their condemnation would be equally so, if they should prove unfaithful to the engagements made at their baptism.

“The great necessity of a fellow-labourer in the concerns of the extensive Tanjore mission, had led him to request of Mr. Pohle, that, if he could spare Mr. Horst, he would consent to his removal to Tanjore; which he had accordingly done, and Mr. Horst had been of great use in the schools and congregations of that mission. The distant parts of the mission in the Tinavelly country, were still badly provided for, especially as the declining state of the country priest’s health, and his advanced age, had rendered it necessary to recall him to Tanjore. Palamcotta required the constant residence of a missionary, who would also find in those congregations, sufficient employment for two country priests and catechists.”

“For an account of the increase of the congregations, reference is made to Mr. Horst’s letter. Among the native Christians, who have finished their course, the example of two persons in particular, viz. Gabriel, a Catechist, and Sinnahsmal Sandashee, Pulley’s mother, have been worthy of notice. The former died in the 73d, and the latter in the 60th year of her age. As their lives had been exemplary, so their whole conduct at their departure had been *awakening* and edifying. *They showed their resignation to the will of God, and expressed their lively hopes of their interest in the grace of God, and of a blessed immortality through the merits of their Redeemer.*”

The Maha Rajah of Tanjore, having established a large charitable institution for the maintenance and education of Hindoo children of different casts, his tender regard for the memory of the late Rev. Mr. Swartz had induced him to establish also a charitable institution for the maintenance and education of fifty poor Christian children. There were also thirty poor Christians main-

tained and clothed by the Rajah's charitable institution. He had given orders that his Christian servants, civil and military, should not be denied by their officers liberty to attend divine service on Sundays and festivals, and that they should be excused from all other duty on such occasions.

" Messrs. Kolhoff and Horst, in a letter dated at Tanjore, 21st of February, 1807, state, that the converts from paganism and popery had been carefully, for several months, as usual, instructed in the doctrines of Christianity; and great attention had been paid to the influence which the word of God, made known to them, had had on their conduct. As their ardent desire for instruction, and their zealous endeavour to live up to the rules delivered to them, left no room to doubt of their sincerity, they had been admitted into the church, at their earnest entreaty.

" A number of other persons, and amongst them a Bramin, having shown a desire to embrace Christianity, the missionaries had thought it their duty to explain to them the whole counsel of God, respecting their salvation; but apprehensive that their views were not right, they had thought it necessary to have them some time on trial, and to defer admitting them into the congregation, till their motives should be ascertained. These fears presently were found not to have been ill grounded, for they withdrew, and soon disappeared, when they discovered that they had no worldly advantages to expect by embracing Christianity.

" Some soldiers' women had been baptized, or received from popery, and married; and almost all of them were behaving very well. Some of them were in the habits of both private and domestic devotion, to the discredit of their reprobate neighbours, many of whom, though born in a Christian country, were worse than heathens. And, amongst the men of the invalid Artillery Company, there were examples of great attention to religious duties.

Divine service had been performed every Sunday, in the English, Tamul, and Portuguese congregations, and great care had been taken, in particular, to instruct those who had been admitted for the first time to the Lord's

Supper, and to instil into them a clear knowledge of the nature, intention, and inestimable blessings of that divine ordinance.

"The country priests and native teachers had faithfully assisted in preaching the word of God, and in instructing and admonishing Christians in private. They had also visited the congregations in the country, and exhorted the heathens to turn from their idols unto the living God, and to accept the blessing of salvation purchased by Jesus Christ. They had also made it their business to visit the sick belonging to the English and the Tamul congregations, and the invalids of the military; and they had experienced much satisfaction, and seen the prospect of great good, in the discharge of this branch of duty.

"They had lost by death one of their most respectable and exemplary Christians, Sandhōshee Pully, post writer. He had not only been an assiduous attendant at church and sacrament, but likewise very exact in his family devotions twice a day, and the power of godliness had shone very conspicuously in him to the very last.

"Their native mission-doctor Shinnappen, was constantly employed at Tanjore, and at the mission school at Kanandhacudhee, (about fourteen miles distant,) the season being very sickly, and the people anxious to have their children inoculated with the cow-pox.

"A school, which had been opened some years ago, in the little Fort, for the benefit of soldiers' children, and which had been generously supported by the liberality of General Macdowal, whilst he was commandant of Tanjore, had been likely to be dissolved, in consequence of the failure of that support, after the General's departure. To prevent so great a misfortune, the Lady of General Blackburne, the Hon. Company's resident at Tanjore, and several other persons, had resolved upon a monthly subscription for the benefit of the school, in consequence of which, two European invalids had been appointed schoolmasters, and ample provision had been made for furnishing every thing necessary for the school. The missionaries had also made it their business to visit this school frequently, to superintend

the schoolmasters, and examine the progress of the children.

" Several of the country congregations had been visited by Mr. Kolhoff, in the course of the last year, and he had exhorted and animated them to be " steadfast, unmoveable, always abounding in the work of the Lord." The faithful adherence of these congregations to Christianity, notwithstanding the many temptations they were exposed to from without and from within, gave inexpressible joy ; and the more so, as almost all of them had been, before their conversion, daring robbers and murderers by profession. Three families amongst them had indeed violated their Christian engagements, by forming marriage connexions with heathens ; in consequence of which they had been censured. The head of one of these families had expressed great remorse for his conduct, but the others were still hardened."

The Rev. Mr. Pohle, in a letter dated at Trichinapally, the 17th of February, 1808, states, that in the course of the preceding year, there had been in that mission twenty baptisms, amongst which five were of adult heathens, eleven converts from popery, and two hundred and eighty communicants. The congregation at the end of the year, amounted to 412 souls ; viz. Portuguese 108, Malabars 304 ; and 25 at Dindegal.

Mr. Horst is mentioned as in full occupation at Tanjore, and as being a very great help to Mr. Kolhoff, who otherwise would be likely to sink under his burden. This mission having no funds for the poor belonging to it, Mr. Pohle had begun to raise one for their benefit ; and with the assistance and contributions of the charitably disposed in the congregation, and other persons, he had recently lent to Government five hundred star pagodas upon interest, which is the smallest sum they accept. His fellow-labourers in the mission, were as he had reported last year, and their labours also were the same ; and his own occupations at Trichinapally were so great, that he could do little more, with respect to distant natives, than give instructions and directions to the catechists, how properly to address them. He concludes with recommending himself to the prayers, love, and protection of the Society.

DOMESTIC.

A NARRATIVE

OF

THE STATE OF RELIGION

Within the bounds of the GENERAL ASSEMBLY of the Presbyterian church, in the UNITED STATES OF AMERICA;

During the period of time intervening between May, 1809, and May, 1810.

The Committee appointed to collect and digest into a connected narrative, the information received in the free conversation concerning the state of Religion, submit the following report.

THE General Assembly having heard a narrative of the state of religion within their bounds, are happy in having the opportunity of publishing an abstract of it, for the information of the churches under their care. And we begin with thanksgiving to the God and Father of our Lord Jesus Christ, for that grace with which it has pleased him to visit a goodly number of our churches. In many instances the arm of the Lord has been made bare ; the prince of peace has displayed the power and glory of his grace, in the edification of his people, and the conversion of sinners. " Not unto us, O Lord, not unto us, but unto thy name be the glory."

The state of the church upon the whole is favourable ; and in particular parts, the Spirit of God has been poured out in copious effusions. In many towns within the bounds of our sister churches in Connecticut, Vermont, Massachusetts, and New-Hampshire, the Gospel of Christ is seen to be the *power of God, and the wisdom of God to salvation.* Zion is there putting on her beautiful garments ; there, is flowing with a full stream that river which makes glad the city of our God ; and the great shepherd is leading his flock to the green pastures, by the living waters.

Advancing towards the south, we see the foot-steps of our glorious Redeemer, within the bounds of the Presbyteries of Long-Island, Hudson, and New-York. Jesus shows that he is able to save, even to the uttermost, by the conversion of old and hardened sinners, of open, avowed unbelievers, and of abandoned profligates. The slaves of Satan are delivered from their bondage, and admitted into the glorious liberty of the sons of God. In the western parts of the state of New-York,

particularly in the newly settled regions, the progress of religion has been great ; that desert buds and blossoms as the rose, and promises, under the auspices of grace, to become as the garden of the Lord. It is mentioned as a proof of this, that in the space of eleven years, the number of ministers of Jesus, in that country, has increased from two to nearly fifty.

Although the revival in New-Jersey, of which the Assembly made report to the churches last year, has, in some degree, declined, yet we are delighted to hear that the precious fruits of it remain ; that apostacies are very rare ; that they who name the name of Christ, appear generally to walk worthy of their vocation ; and that, although the harvest seems for the present to be past, yet still, in many places, the gleanings are considerable.

In the Presbytery of Philadelphia the work of the Lord goes on, in the congregations of Cape-May, and Fairfield. Many souls are there brought from darkness to light, and from the power of satan unto God.

There are tidings also from some parts of the Presbytery of Baltimore, which make glad the hearts of the friends of Zion.

The Assembly are happy to learn that the fruits of the great revival in some of the Southern States, which took place several years ago, still remain ; that there, also, apostacies are very rare, and professors of religion appear to have their conversation in Heaven. In some instances professional characters, formerly notorious for their adherence to the principles of infidelity, and for inattention to the duties of religion and morality, are now found publicly manifesting their attachment to the friends and the doctrines of christianity.

With pleasure we have received the information, that several Seminaries of learning have been favoured with the special grace of God ; and some of those youth who are expected hereafter to influence public opinion and sentiment, have become disciples of a crucified Redeemer.

In addition to this general view of the good things which God has done for us, it is remarked, that the Missionaries employed by the General Assembly, and by other Missionary bodies within their bounds, have performed their services with fidelity, and, in several instances, with considerable success. The gospel has been carried to destitute places, and the sun of righteousness has risen, with healing under his wings, upon some of the dark and benighted regions of our wilderness. A goodly number of churches have been organized during the year past ; and now in several places there is an earnest cry

for the stated preaching of the gospel, where ten years ago there were none who cared for these things. The Missions to the poor blacks in our country, have also been, in some degree, blest by the head of the church, and even the heart of the savage has been melted by the all-subduing grace of God.

It is pleasing also to remark, that in some places, where infidelity appeared to have built her strong holds, the doctrine of Christ crucified has triumphed. The impious heresy of socinianism which reduces to the level of a mere man our blessed Lord and Saviour, has been also in some instances, considerably diminished.

The Assembly cannot forbear mentioning here, with great satisfaction, the institution of several Bible Societies, in addition to the one established nearly two years ago, in Philadelphia. We thank God that he has put it into the hearts of the pious and benevolent of various denominations, to devise and furnish the means of sending the scriptures, which alone are able to make men wise unto salvation, to the poor and needy. And we anticipate with joy, the happy effects which it is hoped will result from these institutions. It is our most ardent prayer that they may be increased, until all who dwell upon the earth, shall be favoured with the word of God, *the only infallible rule of faith and practice.*

The Assembly also acknowledge, with joy, the goodness of God in checking the progress of the errors, and healing the divisions which have prevailed for some years, in a few of the western churches.

In producing the happy effects which have been just detailed, God has done honour to his word and ordinances. As the Assembly cannot recognize *as genuine* any work in the hearts of men, bearing the name of religion, but that which is produced by the instrumentality of truth, acknowledges and honours that truth, so they observe as usual, a confirmation of this great principle in the reports concerning the state of religion, at the present sessions. In those parts of the church, without exception, in which vital religion has flourished, in the course of the last year, the fundamental doctrines of the gospel; viz. *the total depravity of human nature, the divinity and atonement of Jesus Christ, justification by his imputed righteousness, the sovereignty and freeness of divine grace, and the special influences of the Holy Spirit in the regeneration, and sanctification of sinners,* have been decidedly received and honoured.

The means, in addition to the preaching of the word, which God has owned and blessed, are, catechising and prayer meetings. And the Assembly hail it as an auspicious omen, that,

upon many of his people and churches, God has poured out a Spirit of grace and supplication. We rejoice in being able to say that praying societies have considerably increased in the last twelve months. Let those who have been favoured with the effusions of the Holy Spirit, persevere with increasing diligence in the use of those means which it has pleased God to bless : and let those who are still in a state of languor and coldness, remember that it is only in the diligent use of the means appointed by God, that they can expect to obtain his blessing. We recommend this the more earnestly, dear brethren, because, although the state of the church, on the whole, is prospering, yet in some very extensive and populous regions of our country, religion declines, errors prevail, vice abounds, and souls are perishing. Let the friends of Jesus, throughout our land, united in one purpose, and animated by one spirit, rise to more vigorous exertions for the promotion of vital piety. Let their time, and their talents, and their all, be devoted to the cause of God and of Christ. God has done and promised enough, to encourage our hopes, and animate our labours. The time is approaching, when Jesus will come in the glory and majesty of his grace ; proceed from conquest to conquest, and fill the whole earth with his salvation. Try then, brethren, the utmost efficacy of prayer, and let every soul with fervour cry, *even so, come quickly, Lord Jesus ! Amen.*

Attest,
JACOB J. JANEWAY, Stated Clerk.

*THEOLOGICAL SEMINARY OF NEW-YORK ;
Established under the inspection of the General Synod of the
Associate-Reformed Church.*

(Continued from p. 228, No. IV.)

AT the same meeting of Synod in which the foregoing plan was adopted, the Rev. John M. Mason, D. D. was chosen Professor, and the Rev. Mess'r Robert Annan, John Mc Jimsey, James Gray, James Laurie, and Alexander Proudfit, were chosen superintendents. The Professor was ordered to begin the course of instruction on the Nov. following ; and at the next meeting of Synod, in May, 1806, the Superintendents presented the following Report :

"*To the General Synod of the Associate Reformed Church,*
met at New-York.

"The superintendents report, That on the 21st of May last, they met, agreeably to the order of the General Synod, and spent some time in conversation with the professor on the plan of education observed in the seminary: They appropriated next day to the examination of the students. Mess. John Lind, George Stewart, George Buchanan, and John Clark, from the Presbytery of Big-Spring; Samuel Crothers, and James Mc Chord, from the Presbytery of Kentucky; James M. Mathews and Wm. Mc Murray, from the Presbytery of Washington, appeared; and were examined, during the forenoon, on the scriptures of the New Testament, and during the afternoon, on those of the Old Testament, in their original languages. They also directed Mess'rs Lind and Mathews to deliver each a discourse—discourses were accordingly delivered by them, on Thursday evening; and next day they were examined on systematic and practical theology.

"In these several exercises the students acquitted themselves to the satisfaction of the superintendents, and were by them placed in the following classes: John Lind and James M. Mathews are considered as students of the 4th year—Wm. Mc Murray, George Stewart, George Buchanan, Samuel Crothers, James M'Chord, and John Clark, as students of the second."

In June, 1807, the Superintendents Reported:

"That on the 20th inst. they met at New-York, and found the following students prosecuting their studies at the Theological Seminary, viz.

JOHN LIND, and

JAMES M. MATHEWS,

who have terminated their 4th year of attendance;

GEORGE STEWART,

GEORGE BUCHANAN,

WILLIAM M'MURRAY,

JAMES M'CHORD,

JOHN CLARK,

SAMUEL CROTHERS,

who have terminated their 2d year;

ROBERT REID,

JAMES GALLOWAY,

EBENEZER K. MAXWELL,

TEUNIS A. VAN VECHTEN, (of the Reformed Dutch Church,) who have terminated their 1st year.

"Messrs. Lind and Mathews were directed to deliver each

a public discourse in the evening ; and delivered accordingly, the former a lecture on Rom. viii. 1—8. the latter a popular sermon on Heb. xii. 10th—last clause.

" On the forenoon of the 21st, the students of the 2d and 1st years were examined on the original scriptures of the New Testament, and on the afternoon of the same, Messrs. Lind and Mathews were examined on the original scriptures of the Old and New Testaments, and on Theology. The forenoon of the 22d was devoted to the examination of the students of the 2d and 1st year on the Hebrew scriptures.

" Throughout these exercises, the students, according to their various standing, exhibited, without exception, very satisfactory evidence of their industry and success in their studies.

" Messrs. Lind and Mathews having fulfilled the prescribed period of study, and made those attainments in sacred literature exacted by the Synod's act on the seminary, and being, in the judgment of the superintendents, suitably qualified to be taken on trial for license to preach the gospel, received certificates to that purport.

" As our church is now about to enjoy the advantages resulting from the seminary, it becomes the duty of the General Synod to establish such regulations as may diffuse them equally to all its parts. In human calculation we may expect that the more populous and flourishing parts of our church, will be most productive of theological students. Should they pass directly from the seminary to the Presbyteries from which they came, and remain under the inspection of those Presbyteries for a whole year, the greater part of them would probably in that time be settled pastors ; while the more destitute and languishing parts of our church would receive little if any benefit from the theological institution to which they look up with so much hope. It is respectfully submitted to the General Synod, whether they ought not, at their annual meetings, to distribute the students who are leaving the seminary, among the Presbyteries according to their various exigencies ; or adopt some measure on this subject, which may succour the feeble parts of our church."

In May, 1809, the Report was as follows :

" That on the 18th inst. they met at New-York, and found the following students prosecuting their theological studies in the Seminary :

GEORGE BUCHANAN,
JOHN CLARK,
SAMUEL CROTHERS,
JAMES M'CHORD,
WILLIAM M'MURRAY,

**GEORGE STEWART, and
THOMAS WHITE,**

who have now completed their third year;

**JAMES GALLOWAY,
EBENEZER K. MAXWELL,**

ROBERT REID,

**TEUNIS VAN VECHTEN, (of the Reformed
Dutch Church,)**

who have completed their second year;

**JOHN M. DUNCAN,
ROBERT B. E. M'LEOD, and
ARTHUR I. STANSBURY,**

who have completed their first year.

"The students who have completed their third year, presented four discourses each, viz. two popular sermons, and two lectures, for the inspection of the Superintendents.

"The students were examined at considerable length on the Old and New Testaments, in the original languages, as also in systematic theology.

"The superintendents take pleasure in stating that, throughout the exercises, the students afforded satisfactory proofs of their industry and success in the prosecution of their studies."

At the meeting of Synod, in May, 1809, it was resolved, that as the Previous sessions of the Seminary were found to be inconveniently long, that the sessions should afterwards commence on the first Monday of Nov. and terminate on the second Monday of the April following; and that the annual visitation by the Superintendents, should take place on the Wednesday following.

Experience, also, having proved, that the duties of the Professor were too laborious and oppressive to be performed by an individual, the Synod appointed the Rev. James M. Mathews Assistant Professor, and directed him to begin his services at the opening of the next session.

The Report of the Superintendents for this year, was as follows:

"On Wednesday, the 24th May, the Superintendents met.

"The following students were found attending the Seminary:

Of the fourth year,
GEORGE BUCHANAN,
JOHN CLARK,
SAMUEL CROTHERS,
JAMES M'CHORD,

WILLIAM M'MURRAY,

GEORGE STEWART,

THOMAS WHITE.

Of the third year,

JAMES GALLOWAY,

EBENEZER K. MAXWELL,

ROBERT REID,

TEUNIS A. VAN VECHTEN.

Of the second year,

JOHN M. DUNCAN,

R. B. E. M'LEOD,

A. I. STANSBURY.

Of the first year,

JOHN CAMPBELL,

WILLIAM LOGAN,

JOHN M'FARLAND,

CHARLES M'LEAN.

"The first and chief attention of the superintendents was directed to those students, whose period of theological instruction in the seminary has terminated. These were minutely examined on the principal heads of christian theology ; and exhibited specimens of their pulpit talents, by delivering each a discourse in public. In these exercises, the knowledge which they discovered of the great truths of the gospel, the quarters whence these truths have been assailed, and the weapons with which they are to be defended, was highly pleasing. The effects produced by these exhibitions, and by the examinations which the students of the fourth year had previously undergone during the whole period of their study, was a conviction that they are duly qualified to be taken on trial for license : and certificates to that purport, addressed to their respective Presbyteries, were directed to be furnished, and have been furnished accordingly.

"The students of the third year, excepting Mr. Maxwell, who was excused in consequence of indisposition, also delivered public discourses ; and they, and the students of the second and first years, were examined as extensively as circumstances permitted, on the subjects of their studies : and gave satisfactory evidence of their industry and profit."

(To be continued.)

As the event to which the following documents refer has excited very considerable interest, and become a frequent topic of conversation, in the religious circles of this and some neighbouring cities; and as many of the circumstances which led to it are greatly misunderstood and misrepresented; the editors have conceived that they should render an acceptable service to many of their subscribers, by furnishing them with authentic information on the subject.

The following Petition, accompanied by a copy of the Letter which here follows it, was laid before the Associate Reformed Presbytery of New-York, at their meeting in Newburgh, May 18, 1810.

To the Moderator and Members of the Associate Reformed Presbytery of New-York, to meet at Newburgh, on Wednesday, the 16th day of May, inst.

REV. BRETHREN,

SERIOUS reflection, often repeated, and for a considerable time past habitual, accompanied also, if I do not entirely mistake, with scrupulous caution and fervent prayer against an improper bias, has convinced me, that my longer continuance in my present congregational charge, will be favourable neither to my own peace, nor to my people's benefit, nor to the general interests of our church.

"Not that I have aught to accuse my people of." Their fidelity to their engagements; their kindness to myself; their respectful attention to my ministry; their public spirit; their orderly deportment ever since my settlement among them; have endeared them to my heart, and shall for ever sweeten the memory of my relation to them.

But I find by experience that parochial cares, to which not less my own judgment than my ordination vows attaches high importance, are incompatible with the work which the head of the church has been pleased to assign to

me ; and, therefore, I do not so much as pretend to perform the duties resulting from them.

I see the congregation suffering for want of an efficient pastoral inspection ; and I anticipate with alarm the consequences of this evil, unless preventive measures be adopted speedily.

I have used, without success, the only means in my power, to avoid the step which I am now forced to take.

My congregation are fully apprised of my intention, and of my reasons, as will appear from the documents herewith presented. The decisive expressions there used, are to be interpreted simply of my resolution to pursue my present application, and not as interfering in any degree with the submission which I owe to the authority of the Lord's house.

I am forbidden by every Christian principle, and by every honourable sentiment, to retain a station of which I cannot fulfil the duties.

I am equally forbidden to sacrifice the greater trust to the less ; and as faithfulness to both cannot co-exist, I have only the afflicting alternative of praying the Rev. Presbytery to release me from my pastoral connexion.

JOHN M. MASON.

New-York, 8th May, 1810.

To the Members of the first Associate-Reformed Church in
the city of New-York.

CHRISTIAN BRETHREN,

I have requested your attendance this evening, in order to lay before you the result of my reflection upon a subject which has long been a source of painful uneasiness to my mind.

It is now nearly seventeen years since it pleased God to call me to the ministry of reconciliation, and to assign me to this congregation as the immediate scene of my labours. The flower of my days has been spent with you. The course of my services has been marked with much imperfection, and many failures ; but marked also,

as I humbly hope, by some degree of acceptance with God, and usefulness to man. Being the sole pastor of the congregation, I was bound to perform *all* the duties of that responsible office, in so far as I was really able. For several years after my settlement among you, the state of my health, as you well remember, forbade almost altogether, my discharge of those important functions which are comprehended under the general term of *parochial duty*. When this impediment was removed, others were created by trusts and employments so extensive in their nature, and so imperious in their obligations, as to demand my first care, and to consume the leisure which I should otherwise have enjoyed. Thus, year after year has glided by; duties of high moment to your welfare have been unfulfilled; and the prospect of their being fulfilled by me, is more distant than ever.

Perceiving, as I do, their absolute necessity to your prosperity; knowing that the omission of them gradually weakens the bond of affection which should closely unite a pastor and his people; estranges the mind of individual members from the sense of their common interest in each other; enfeebles the power of social action; and relaxes the nerves of efficient discipline: persuaded that Christian instruction, exhortation, reproof, and consolation, are circumscribed in their influence, and lose much of their effect, when they are not brought home by a discreet exercise of pastoral inspection; and accounting the respect paid to merely public talent but a meagre substitute for that ardent attachment which dies away under the suspicion of neglect: feeling, I say, the weight of these considerations, it is impossible for my heart to be tranquil. My inquietude does not arise from self-reproach; as the highest of all authority, even the indisputable authority of Him whose I am, and whom I serve, has released me from parochial duties, by calling me to others which are incompatible with them, my conscience is pure. My anxiety is caused by the damage which your interests must sustain, in consequence of parochial duties not being performed at all. Your patience under the privation, and your kindness to me personally, increase, instead of diminishing my difficulty.

These things I frankly communicated to you at a congregational meeting, in the fall of 1807. Although I had frequently spoken of them in private, I did not think it could answer any good purpose to bring them before you collectively, so long as I could not see how the inconvenience was to be remedied. But when a remedy appeared to me within reach, I embraced an early opportunity of proposing it; which I did at the meeting alluded to, by recommending the choice of an assistant, to whom the parochial duties should be exclusively committed. I was disappointed. Beside the embarrassment of our national affairs, which, for a time, paralyzed almost every effort, a more serious check was given to the measure by the state of our finances, which, it was supposed, could not be made to cover the additional expenditure without either distressing or banishing the poorer part of the congregation. My next concern, therefore, was to devise some means of so augmenting our resources as to remove this obstacle. After very maturely considering the matter, and balancing the advantages and disadvantages both to this congregation and to the church at large, I suggested the propriety of building a new and more spacious place of worship. As I had no doubt of the practicability of this scheme, and of a sufficiency of numbers speedily to fill the house, my calculation was, that a revenue might be secured equal to all expenses; and also, that sources would be opened of further support for our Theological Seminary, with which, in a great measure, our whole body, and a vast amount of Christian interests allied to it, seem likely to stand or fall. But I was again disappointed. The same objection recurred. A new church, it was imagined, could not be erected without oppression to a considerable portion of the congregation. I found also a settled opposition to the plan of my having an assistant upon any terms. What the extent of it is, I have not so much as endeavoured to ascertain, because I perceived it to be enough to involve the prosecution of my wishes in much difficulty. Upon the whole, I am convinced that my proposal cannot be carried through with that cordiality which is indispensable to your comfort, and to my

own. The question is decided. My last hope of extricating both you and myself from our perplexed condition, and yet preserving our relation to each other, has vanished away. The higher duties which I owe to the church of God, leave no place for the details of a pastoral charge. I am at best but a nominal pastor, and there is no probability of my becoming a real one. I stand in the way of some one who might be such. I cannot consent to remain in a situation so affecting to myself, and so injurious to you. The only alternative is that which I have adopted, and am about to mention. An alternative, not hastily resolved upon; distinctly anticipated long ago as a possible event; put off by my utmost exertions to avoid it, until I am shut up to it; pondered with much tenderness and solemnity at various intervals, and under various states of mind; spread out, not once, nor twice, "with strong crying and tears," before the mercy seat; and not resorted to, after all, but from a deliberate and thorough conviction of duty as in the sight of God, and as one that must give account. Brethren, we must part. My agitation and my anguish in announcing this to you are extreme. But the die is cast; the thing is inevitable. I have therefore to inform you, that it is my intention to resign my pastoral charge into the hands of the Presbytery of New-York, at their next stated meeting, to be held in the town of Newburgh, on Wednesday, the 16th day of May next ensuing. I give you this early notice, that you may appoint, if you shall judge it proper, commissioners to attend the Presbytery, to make any representations which you may desire, so as to save the Presbytery the trouble of a special meeting. At the same time candour requires me to state, that I have communicated to you my purpose, not as a matter on which my own mind is dubious or wavering; not as a manoeuvre to accomplish by indirect means, views which I directly attempted without success. My resolution is fixed, and cannot be altered by any steps which may now be taken. I shall detain you no longer than to subjoin an observation or two for preventing mistakes. During the whole period of our connexion, the utmost harmony has subsisted between

us. The reiterated proofs of your affection, I shall cherish as a spring of grateful recollection, while my memory retains her seat. Dissatisfaction with my people I have none: neither am I influenced by pecuniary motives. Your last unsolicited, unexpected addition to my income, notwithstanding the evils under which you labour were not removed, is a pledge that you are ready to preclude all just uneasiness on that score. But my salary doubled, trebled, quadrupled, would not induce me to retract, or even to hesitate. The reasons of my present conduct would still operate with unabated force.

Nor have I been impelled by private chagrin or resentments. I have no personal quarrel with a man among you; and if I had, I should enjoy ineffable consolation from the assurance, that the uniform tenour of my life, puts me above the suspicion of acting from such paltry passions.

In declaring my intention of resigning my charge, I am not to be understood as expressing any intention of abandoning the pulpit. To preach Jesus Christ, and him crucified, is my honour and my happiness; nor shall I desist from my loved employment, so long as I am permitted to abide in it; but shall continue to labour in the word and doctrine, as God in his providence shall appoint to me a proper scene of action. In the interim between this date and the meeting of the Presbytery in May, I shall perform, if the Lord will, my public functions as usual.

The respect which I owe to my more intimate friends, and especially to the members of Session, demands an explanation of my silence on this interesting subject, until the hour of my laying it before the congregation. It is not strictly a sessional business. Talking of it, while the facts to determine the issue were still in suspense, might have been interpreted as a threat, or at least as an indecorum toward the congregation. I also studied to shun the multitude of discussions to which it would have given rise; and thus to spare myself and my brethren much pain, which would otherwise have been unavoidable. My feelings at this moment justify my precaution: they are sufficiently excruciating, without having been subjected to agony a thousand times repeated.

You will readily excuse me for not addressing you in person on this occasion. My heart tells me that I could hardly sustain the conflict. That heart is filled, and shall be filled, with affectionate remembrance of you, and with fervent supplications for your temporal and eternal felicity, while the hand which expresses its emotions, is able to subscribe the name of

Your Friend and Pastor,

JOHN M. MASON.

New-York, March 12, 1810.

NOTE—As both the Editors have been necessarily absent from the city during the greater part of the last month, it is hoped their subscribers will grant them a little indulgence for the want of original matter in this Number.

LITERARY INTELLIGENCE.

LIST OF NEW PUBLICATIONS.

Memoirs of the Connecticut Academy of Arts and Sciences, Vol. I. part I. Feb. 24, 1810. By Henry Davis, A. M. President of the Middlebury College.

A Sermon, preached in Boston, April 5, 1810, the day of the Public Fast; by William Ellery Channing, pastor of the church in Federal Street. Boston; John Elliot, jun.

A Sermon, preached at Trinity Church, April 6, 1810, being the day of Public Fast; by J. S. J. Gardiner, A. M. rector. Boston; Munroe and Francis.

Reports of Cases adjudged in the District Court of South-Carolina. By the Hon. Thomas Bee, Judge of that court. To which is added, an Appendix, containing Decisions of the Admiralty Court of Pennsylvania; by the late Francis Hopkinson, Esq. and Cases determined in other districts of the United States. Boston; Farrand, Mallory & Co.

An Inaugural Oration, delivered

Bibliotheque Portative; or, Elegant French Extracts, No. 3. Boston.

Rules and Regulations for the Field Exercise, and Manceuvres of the French Infantry; issued August 1, 1791; and the Manceuvres added, which have been since adopted by the Emperor Napoleon. Also, the Manceuvres of the Field Artillery with Infantry. By Col. Irene Amelot de Laeroix. Late Chief of Brigade in the French service. In three vols. the third volume consisting of plates. Boston; T. B. Wait & Co.

New Editions.

The Dyer's Assistant in the art of dying wool and woolen goods; extracted from the philological and chy-

mical works of the most eminent authors, Ferguson, Dufoy, Hellot, Geofrey, Colbert; and that reputable French dyer, Mons. de Juliene, translated from the French, with additions and practical experiments, by James Haigh, late silk and muslin dyer, Leeds. Also, an Essay on Combustion, with a view of dyeing and printing, wherein the phlogistic and anti-phlogistic hypotheses are proved erroneous, by Mrs. Fuhamé. Boston; James W. Burditt & Co.

Dialogues concerning Eloquence in general; and particularly that kind which is proper for the pulpit. By M. De Fenelon, Archbishop of Cambrai. Translated from the French, and illustrated with Notes and Quotations. By W. Stevenson, M. A. Rector of Morningthorp, in Norfolk. Boston; Farrand, Mallory & Co.; and Lyman, Mallory & Co. Portland, 1810.

A new literal translation, from the original Greek, of all the Apostolical Epistles, with a Commentary and Notes, Philological, Critical, Explanatory, and Practical. To which is added, a History of the Life of the Apostle Paul. By James M'Knight, D. D. to be comprised in 6 vols. 8vo. Vols. 1, 2, and 3, are published. T. B. Wait & Co. Boston, and Williams & Whiting, New-York.

The Force of Truth, an Authentic Narrative, by Thomas Scott, D. D. New-York, Williams & Whiting.

An Exposition of the Conduct of France towards America, illustrated by Cases decided in the Council of Prizes in Paris. By L. Goldsmith. New-York, E. Sargeant.

An Abridgment of the Book of Martyrs; to which are prefixed, the living testimonies of the Church of God, and faithful Martyrs in different ages of the World; and the corrupt fruits of the false Church, in the time of the apostasy; to which is annexed, an account of the first judgments of God on Persecutors, &c. Also, a Plea against Persecution, for the Cause of Conscience. New-York, S. Wood, several United States. 1 vol. 8vo. \$2 50.

Works Proposed, and in Press.
Butterworth's Concordance is printing by John Tiebout, New-York; also, the History of the Jews, by Josephus, 6 vols. 12mo.

Hutton's Mathematics, Revised, 2 vols. 8vo. by the New-York association of Booksellers.

The Prospectus of a new periodical work, to be entitled, The American Medical and Philosophical Register; or Annals of Medicine, Natural History, Agriculture, and the Arts, conducted by a society of Gentlemen; has been issued by E. Sargeant, New-York. This work, the 1st number of which will be published on the 1st July next, will appear regularly every three months; printed on good paper, with new types, and occasionally enriched with engravings. Each Number to contain 100 pages. Price \$2 per ann.

Birch and Small, of Philadelphia, are preparing for the press, the British Cicero; or, a selection of the most approved speeches in the English Language; arranged under three distinct heads of popular, parliamentary, and judicial Oratory; with historical illustrations; to which is prefixed, an introduction to the study and practice of Eloquence. By Thomas Browne, L. L. D. author of Viridarium Poeticum, the Union Dictionary, &c. &c.

John F. Watson, of Philadelphia, has in the press, to be published without delay, a Journal of a Tour to the Hebrides, with Samuel Johnson, L. L. D. By James Boswell, Esq.

W. Wells, and T. B. Wait & Co. propose to publish by subscription, Henry Blackstone's Reports of Cases, argued and determined in the Courts of Common Pleas and Exchequer Chamber, from Easter Term, 28 George 3. 1788, to Hil. Term, 36 George 3. 1796, inclusive. First American, from the third English edit.

To render the work more useful to the American lawyer, it will be accompanied with notes of reference to the subsequent Reports of English Law, and the principal adjudications of the several United States.